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BRIEF MENTION

OLD TESTAMENT

CHEYNE, T. K. *The Mines of Isaiah Re-explored*. London: A. & C. Black, 1912. x+200 pages. 5s.

The indefatigable activity of Professor Cheyne is to be marveled at. Book follows book with the regularity of clockwork; and all this notwithstanding the fact that scholars have almost unanimously refused to accept the results of his later works as valid. The present volume applies the Jerahmeel hypothesis to the latter part of the Book of Isaiah. The novel character of the results may be indicated by the citation of some examples. The liberator of the Jews from exile was not Cyrus, king of Persia, but a successful North Arabian adventurer. The exiles were transported not to Babylonia but to a region in North Arabia. The name of the Servant of Yahweh was Asshur (p. 44), or Ashkal, a divine-human being, "who should conquer the nearer lands of North Arabia and incorporate them into the domain of Yahweh" (p. 57). There were two Babels (p. 10), two Lebanons (p. 179); Beliar is equivalent both to Yarbel (p. 141) and to Jerahmeel (p. 50); Jacob is identical with Jerahmeel (p. 18) and also with Ah'ab or Akab (p. 114); Bethel is a corruption of Ithbal=Ishmael (p. 115); Anath-Bethel of the Elephantine papyri is "a popular corruption of Ethan-Ithbal" (p. 116); Malachi is Jerahmeel (p. 140); "all flesh is grass and all its goodness as the flower of the field" must yield place to "all Abshur is grass and all Kashram as the flower of the field"; and so on with tireless ingenuity and inventiveness. These propositions are not argued but asserted and reiterated. The "epilogue" of the volume gives expression to the author's characteristic sweetness of disposition which refuses to become soured, even though his cherished views fail to receive recognition and are mercilessly attacked.

FRIEDLÄNDER, G. *Rabbinic Philosophy and Ethics Illustrated by Haggadic Parables and Legends*. London: P. Vallentine & Sons, 1912. vi+304 pages. 4s. 6d.

This is a useful collection of materials from the Talmud and Midrash. The passages selected have been newly translated from the original texts. The selections made concern themselves with five topics: (1) cosmology, (2) Adam and Eve, (3) story of the Patriarchs, (4) Israel in Egypt and the exodus, (5) Israel in the wilderness. A full set of indices renders the book usable for reference and of value for those who have not access to the original sources or to complete translations. The translation and notes seem to have been prepared with care.

MEYER, EDUARD. *Histoire de l'antiquité*. Tome premier—Introduction à l'étude des sociétés anciennes (Evolution des groupements humains). Traduit par MAXIME DAVID. Paris: Paul Geuthner, 1912. viii+284 pages. Fr. 7. 50.

The third edition of Meyer's great *Geschichte des Orients* is not yet complete. But the French translation of it begins herewith. The portion here offered corresponds to the first half of the first volume of the German original. It includes three chapters, viz., i, "Political and Social Evolution," ii, "Intellectual Evolution," iii, "History and Historical Science." These constitute an introduction to the entire work. This

portion of the third edition has undergone no serious change from the second edition, the two editions being almost identical in this section. The translation is well done, presenting characteristic French simplicity and lucidity. Would that some enterprising publisher would undertake to place this important work within the reach of English readers.

GRESSMANN, H., *et al.* *Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt.* 19. Lieferung: *Das Judentum*, von M. HALLER. 20. Lieferung: *Die Anfänge Israels*, von H. GRESSMANN. Göttingen: Vandenhoeck und Ruprecht, 1912. 160 pages. M. 2.

Gressmann translates, analyzes, and interprets the narrative in Exodus and Numbers regarding the exodus and the wilderness march to Kadesh. This work is introduced by a chronological list of the important events in Semitic and Egyptian history from 2700 B.C. to 135 B.C., together with a survey of the early history of Palestine and of Israel and brief "introductions" to the books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges. Haller's instalment contains the text of Haggai, Zech., chaps. 1-8, Malachi, Isa., chaps. 56-66, and Neh. 1:1-4:17. The translation and notes upon this material were done by Professor Bruno Baentsch, whose untimely death prevented his completion of the entire volume. In connection with this material good use is made of the Elephantine papyri. The work as a whole is a fine example of the way in which to present the results of scholarship to the educated public.

RICHTER, G. *Der Ezechielische Tempel. Eine exegetische Studie über Ez. 40 ff.* [Beiträge zur Förderung christlicher Theologie.] Gütersloh: Bertelsmann, 1912. 92 pages. M. 1.80.

The text of the chapters descriptive of the Temple is in a desperate state. Much of the narrative is unintelligible on this account. Richter here publishes a new translation, which rests upon many textual emendations, and adds a running textual and exegetical commentary. Good use is made of the work of previous commentators and much help is sought from the Septuagint. The work reveals much discrimination and excellent judgment. The author is quick to discover the weaknesses in the textual and exegetical conjectures of his predecessors and ready with many new proposals, which in some cases are certainly improvements.

VOLZ, PAUL. *Das Neujahrsfest Jahwes (Laubhüttenfest).* Tübingen: Mohr, 1912. 62 pages. M. 1.50.

An objective description of the Feast of Tabernacles as it was in the times of Jesus, together with a discussion of the origin of the feast and the significance of its various rites. In this latter portion of the treatise Volz departs from most of the current interpretations and formulates new hypotheses. The origin of the feast is dissociated from agricultural conditions and found in the circle of ideas connected with the incoming of the new year. For this feast was really the great New Year's Feast of the Hebrews. The various rites had to do with atonement for sins, with prayers for rain, with greetings to the new moon, and the like. The dwelling in tents was due to the belief that Yahweh himself abode in a tent. Such a treatise is full of interest, if not always convincing.